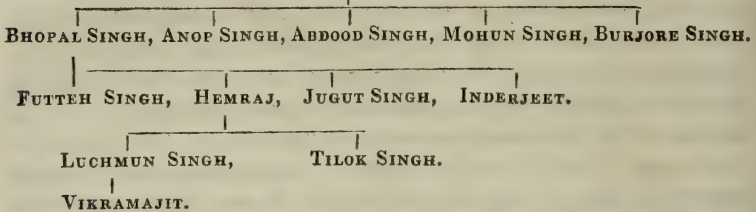


greatly by rendering the roads secure to merchants and all kinds of travellers, whereas they had before been much infested by tigers, and other beasts of prey.

*Pedigree of SAH GUJEE RAI.*

SAH GUJEE RAI.



N. B. A list of the *Gurha Mundala* rajas derived from an inscription translated by Captain FELL in the 15th Vol. of As. Res. page 437, has 47 in lieu of 48 names to SANGRAMA SA'H whose SON VI'RANA'RA'YANA was killed in a battle with AKBER'S troops. That list terminates with the reigning monarch HRIDAYE'SWARA in A. D. 1667. It differs immaterially from the present list.

II.—*Account of the Ruins and Site of old Mandavi in Raepur, and legend of VIKRAMADITYA'S Son in Cutch. By Lieut. W. POSTANS, Bombay Engineers.*

On the edge of the creek (*khari*) which runs inland in a N. W. direction from *Mandavi* at the distance of about 2 miles from that *Bunder*, are to be traced the remains of a place of some extent called by the natives of the country *Raepur*, or *Old Mandavi*, (this last word signifies custom house.) They relate that *Raepur* was formerly the *Mandavi* of the Gulf of *Cutch*: the sea washed its walls and it carried on greater trade than *Mandavi* (or as it is styled in all official documents of the country) *Raepur* does at the present day. *Old Mandavi* is however now nothing more than a deserted and desolate spot, and with the exception of the foundations of its brick buildings, nothing remains to denote where a flourishing city is supposed to have once been. It is curious that the art of brick-making has either been lost or completely fallen into disuse, hence the natives use these ruins to provide bricks to assist in building the houses of neighbouring villages, and in digging for these the small copper coins have been found, which are known in *Cutch* as the \**Ghadira pice* from the im-

\* I annex a sketch of one of the most perfect impressions I have yet seen. I have in my possession 12 of these coins, some of which I found myself amongst the ruins of *Raepur*. The natives say they are often found after the rains when they are more easily distinguished from the stones, &c. which surround them, owing to the sand being whiter at that season—the antiquarian would no doubt be rewarded if he were to dig to some extent in this spot.

press they bear. The love for the marvellous amongst the natives has magnified the extent and importance of *Old Mandaví* to a city 2 coss in circumference, carrying on double the trade of the present and more modern port. I found the greatest visible extent of its ruins from E. to W. to be 200 paces, but as the *khárí* bounds them to the N. and W. the yearly freshes carry away some part of the foundations ; so that from their present appearance little idea can be formed of the real extent of the place. In the absence of all historical record, as is usual with many places presenting a similar appearance in *Cutch*, a legend or legends is attached to it, and it is related to have been the consequence of a curse (*sirap*) denounced upon it by a holy mendicant (DHARMANÁTH), the founder of the sect of jogies called *Kanphatties* :—they have a temple said to be built in the time of RAO LÁKHÁ in the middle of the ruins : the village of *Raepur* on the opposite bank of the *khárí* is tributary to the same establishment. There is no reason to doubt that *Raepur* was formerly a place of trade and importance, the *khárí* from the sea to some distance above *Raepur* is of considerable width, never less than 800 yards, and in places I should think even more. It is by no means unusual for the sea to recede from places similarly situated, and the abandonment or destruction of the old port may either be attributed to this cause rendering it no longer available for trade, or it may be the effect of either earthquake or famine, to both of which calamities *Cutch* has at all periods been subjected.

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*Cutch* above all places abounds in legends and traditions ; the more marvellous the higher they are prized. The following as being connected with this ancient city of *Raepur*, and the impression in the *Ghadira* coins\* I have committed to paper for the amusement of the curious in such matters. For all the inconsistencies which may be observed therein, I beg leave to decline any responsibility ; I merely profess to give a correct translation of the fable as it has been at various times related to me. As this legend also represents the destruction of *Raepur* by VIKRAMAJIT the son of INDRA, it is evident that it must have been rebuilt before DHARMANÁTH could have vented his malediction upon it. The native way of accounting for this is, that it *was* rebuilt, and that the coins are the work of a king GADDEH SINGH, who struck them in commemoration of the story of VIKRAMAJIT. It was during his, GADDEH SINGH'S, reign (about 450 years since) that the city of *Raepur* was again destroyed,—but

\* The square copper coin sketched by Lieut. POSTANS has the effigy of a bull, not an ass : though it might be readily mistaken.—ED.

such are the absurdities and inconsistencies which mark these traditions, that it is difficult to know which is the most popular fable, since you can seldom hear the same story from two different persons : however this of VIKRAMAJIT is the best *authenticated* I have yet found on the subject.

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*Legend of VIRJI the Son of VIKRAMAJIT, whose father was transformed into a donkey.*

The legend opens with INDRA, who is represented as amusing himself in the courts of paradise with the matching of four *Apsaras* (heavenly nymphs), his son VIKRAM being present at the entertainment,—one of the damsels was so surpassingly beautiful that she attracted the attention and as the sequel shews excited the admiration of the son, who after gazing for some time threw a small pebble at her as a token of his passion, and a hint not to be misunderstood. The pebble striking the nymph occasioned a slight deviation in her movements which INDRA observed, and ascertaining the cause was greatly incensed that his son should in his presence be guilty of so great a breach of decorum ; he determined to inflict summary and severe punishment, so turning to his son he said, “ Your conduct is unbecoming and disrespectful, the action of which you have been guilty in giving reins to the fierceness of your desire is more consistent with the properties of an ass than one of godlike origin ; hear then the curse I denounce upon you—quit these realms and visit the earth in the form of an ass ; there and in that degraded form to remain until the skin of the animal whose form you take shall be burnt, then you are released but not till then.” Short time was allowed VIKRAM to prepare for his journey, he was at once precipitated to earth and alighted close to a potter who was employed in his vocation near the then populous and important city of *Raepur (Old Mandavi)*. The potter amazed at this sudden accession to his wealth, after some time put the son of INDRA into his stables with his other beasts ; but the first night the donkey speaking to the potter said, “ go into the neighbouring city and demand the king’s daughter for me in marriage.” This miracle astonished the potter, but he obeyed the injunction, and proceeding to the kotwál of the city, communicated what had occurred. The kotwál disbelieving the story went to the potter’s house to ascertain the fact ; he heard the same words repeated and told the minister, who also having satisfied himself of the truth of the report, devised some means to acquaint the king ; he in his turn heard the donkey speak, and wishing to avoid so very unpleasant a connection for his daughter said to the potter, If you will in one

night cause the walls of my city to become brass, the turrets silver, the gates gold, and collect all the milk in my province into one spot, I will give my daughter in marriage to this donkey. Satisfied in his own mind that his daughter was safe under this agreement he departed. No sooner had he left the place than the son of INDRA said to the potter, Place a chatty (earthen pot) of milk on either side of me, rub my tail with milk and mount me. The potter obeyed him and away they flew to the city. The potter was then directed to sprinkle the milk from the chatties on the walls and turrets ;—he did so, and they became brass and silver ; with a switch of the donkey's tail the gates became gold, and all the milk in the province collected into one place. In the morning, great was the surprise of the king to find the task he had given and on which he had relied for the safety of his daughter so scrupulously fulfilled. He had no remedy therefore but to perform his promise, and the marriage rites of the princess with INDRA's son in the shape of a donkey were duly solemnized. That night the bride with a confidential friend, a brahmin's daughter, awaited the coming of the bridegroom. The son of INDRA who had the power of appearing in mortal form (which power he only possessed during the night) came to the chamber where the damsels were in a form surpassing mortal beauty. The princess supposing some stranger had intruded himself ran away and hid herself in another apartment, but the brahmin's daughter remained. In short he revealed the secret of his divine origin, and the curse under which he suffered, to both the women, whom he took to wife, and in due time each became pregnant. The king astonished at the apparent apathy of his daughter, respecting the disgusting form of her husband, inquired of her and discovered the secret, resolved to emancipate his son-in-law from the curse, he one night seized and burnt the donkey's skin. The son of INDRA was immediately aware of the occurrence and directed his wives to take all the jewels and valuables they possessed and flee from the city to preserve their lives, for that he being released from his curse must return to his father INDRA, but that the city where they then were, would immediately become "*dattan*" (desolate and destroyed). The women fled and the city was destroyed, as VIKRAM the son of INDRA had foretold. The women journeyed towards Hindostan : on the road the brahmin's daughter was delivered of a son. Not having any means of providing for the infant she abandoned him in the jungle where a jackal suckled him with her young. The mother accompanying the princess proceeded until they arrived at a city where this latter was also delivered of a son whom she called

VÍ'RJI. In the course of time the child who had been abandoned, grew in stature but roamed in the forest like a wild beast, understanding only the language of the jackals, till one day he was observed by a horde of brinjarries who sent their men to surround and capture him. He travelled with these merchants, and nightly as the jackals howl around their camp, the brinjarries ask him what they say, he tells them to be on the alert, for from the cries of the jackals, plunderers are at hand. On this account the merchants regard him as their protector and call him SAKNI or prophet. By chance these brinjarries stopt at the city in which resided VÍ'RJI with his mother and the mother of SAKNI. Now the prince of this city made a practice of robbing all travellers who passed through it, and the brinjarries being possessed of much treasure, he sent his servants to pillage them, but owing to the cries of the jackals and the warnings of SAKNI, their efforts were unavailing. Disappointed at their ill success the thieves determined on revenge, for which purpose they placed a *katturah* (drinking vessel) of gold in one of the traveller's bales, and accused them of having stolen it. The brinjarries, confident in their innocence, offered their property to be searched, promising that if the vessel was found amongst their bales, they would forfeit all to the men of the city. The *katturah* was found, and these latter aware of the power of SAKNI demanded him to be given up. The merchants being helpless yielded him and proceeded on their journey; the mother of SAKNI recognized her son and told the brothers of their relationship, they both set out upon their travels, SAKNI telling VÍ'RJI that he must go towards the city of *Ujain*; that on the road he will arrive at a mighty river; that a dead body will float past him, on the arm of which will be a *táwid* (or charm), that if he possesses himself of this he will become king of *Ujain*. VÍ'RJI requests SAKNI to accompany him, he does so, and VÍ'RJI having possessed himself of the charm as foretold by SAKNI, they reach *Ujain* where they put up at the house of a potter, whose family were lamenting as for a dire calamity, on asking the reason of which they learn that the city of *Ujain* is possessed by a *Rákasa* (demon) by name *Agiáh Betál*, who nightly devours the king of *Ujain*; that all men take it by turn to be king and rule for one day; the lot had now fallen on the potter, for which cause his family were thus afflicted. The brothers consoled the potter, and VÍ'RJI promises to supply his place. VÍ'RJI accordingly presents himself and with acclamations is proclaimed king of *Ujain*; he made SAKNI his prime minister. At night armed with sword and shield he betook himself to his sleeping apartment, the *Agiáh Betál*

as usual knocks at the door and demands admittance. *VIRJI* opens the door and assisted by the power of the *távid* conquers the demon, insisting on his quitting *Ujain* never to return. *Ujain* was thus relieved from a dire calamity. *VIRJI* reigned in *Ujain* for many years and became a great monarch. His reign forms an epoch from which throughout *Gujrat* and *Hindostan*, the Hindu year is dated; thus the present A. D. 1837 is 1893 of *Vira* (*Vikrama* ?) : he is recognized as the founder of the numerous castés which now exist; before his time there were only the four principal ones of *Brahmin*, *Kshatria*, *Waisya*, and *Sudra*.

III.—*Catalogue of Geological Specimens from Kemaon presented to the Asiatic Society. By Dr. J. McCLELLAND.*

Anxious that the structure of *Kemaon* should be brought as practically as possible to the notice of those who devote themselves to geology, I take the liberty to present to the Asiatic Society a duplicate collection of rock specimens, the counterpart of which is intended to be sent to the Geological Society of London. If this small collection be of no other utility, it may serve in some slight degree to elucidate the extensive collection of the rocks of the same province, formed by the late Captain *HERBERT*, and may assist some member of the Society in the task of arranging the vast accumulation of materials alluded to.

They are the specimens from which the mineral characters of the rocks of *Kemaon* were partly taken, so that if my work contains errors in the application of names, or if the substances to which certain names have therein been applied, be erroneously described; the members of the Society and all persons who have access to their museum will have it in their power to rectify my mistakes, which I have no doubt are numerous. On going hastily over the reinspection of the collection after nine months subsequent experience in Assam and the Cossiah mountains, I have myself been enabled in the catalogue to make some corrections applicable to my "Inquiries in *Kemaon*;" but there are other errors no doubt of still greater moment which neither my time nor my abilities enable me at present to point out; these may more readily occur to any member of the Society who will undertake an examination of this collection.